

Social Sciences

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Museums and ethno tourism in the promoting the ethno culture of the Arctic inhabitants in the social space of the North: to the problem through the research experience of Mordovia Diaspora in Siberia and the central part of Russia¹

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Abstract

A major part of the museum as a center of preservation of ethnic cultures of the peoples of Russia belongs in ethno tourism. During the expeditions to the Permskiy region, Vladimir and Moscow regions, we studied them in order to collect materials about Mordovians. According to the 2002 census, the number of Mordovians in the Arkhangelsk region was 944 persons in the Murmansk region – was 2 479 people. We hope that together with ethnographers' educational institutions and museums of the northern region, we can begin to study the Mordovian diaspora in the social space of the Arctic and North.

Keywords: *ethno tourism, museums, social space, Arctic, North Mordovians, Diasporas, Siberia, and Central Russia.*

Human society, becoming more interconnected and unified, shall not lose its of cultural diversity. In the context of the modern tendencies of the public development are extremely important to consider the cultural peculiarities of people, to understand each other and to achieve the mutual recognition of [14, p. 7]. If we proceed from addition, that the ethnic socium repre-

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sents a unity of stable of ethnic of constant of components and of variative parameters, then we explore his follows mutatis principle of unity of the constancy and variability of the existence of the ethnos [39, p. 7].

At present, all the increasing distribution is received the ideas of the multicultural education [17], during which fundamental principles are: the principle of dialogue and interaction of cultures; the principle of creative expediency of consumption, preservation and creation of new cultural of values. Education, on the one part, must increase consciousness of by man of his of roots and definition of the place, which he takes in the world, with another - to instill him the respect of other cultures.. Study of culture has Neighboring people, who should promote the formation of feelings of equality, dignity, of moral culture of interethnic relations, ensure the cultural dialogue of representatives of the various nationalities [10, 18]. In such a way, multicultural education – is an important part of the modern education, which contribute to: the assimilation of by students of knowledge about culture, the traditions, the way of life, spiritual values of other people; education of youth in spirit of the respect to international cultural systems and boosted with ethnic identity of the future generation.

Due to the interaction of the local and of the ethnic cultures arises a system of communion, and supported the different styles and types of behavior, value orientation, is saved and give their ethnic originality. Such communication proceeds through the mutual adaptation of the and understanding of the cultural uniqueness of neighbors [14, p. 21].

Tourism is one of the leading and the most dynamic sectors of the economy, and for rapid economic phenomenon it recognized through centuries. [39] In the development and preparation of entertainment and programs typically take into account national peculiarities of culture and traditions of the host region. In this connection it is necessary to promote the development of ethno-tourism as a factor of the identity of many ethnic groups, and this plays a major part of the museum as a center promoting the preservation, study and promotion of monuments of Natural History, material and spiritual culture of the peoples of Russia

The main directions of the School № 19, Saransk, RM and its director, PhD Z.I. Akimova:3.:

- ✚ The educational activities on ethno-cultural education Finno-Ugric and other people of the Volga region and the Republic of Moldova;
- ✚ The study of the traditional materials and spiritual culture Mordvin people living on the territory of the Republic of Moldova and abroad.

The high school held regional, national conference themes: "Ethno-cultural education: experience and perspectives", "Living culture: tradition and modernity", and are round tables, seminars, workshops on intercultural communication, dialogue of cultures of people living in Mordovia, and other regions of Russia. Special attention is paid on traditional culture

Mordovians, study of the Finno-Ugric languages (Mordovia (Moksha, Erzya), Finnish), Mordovia literature, traditions and customs of the people of Mordovia. ZI Akimov - the author of many publications in this area [2, 3, 4, 5].

The State Governmental institution RM "Research Institute of Humanities at the Government of the Republic of Mordovia" has enormous experience in the research (it is already 80 years old). Close attention is paid to the study of ethnic culture of the people living in the country (according to the official statistics in 2002, the people in the country live in 92 nations), migration processes, and expeditions to study Mordovian diaspora in Russia, etc. The expedition across Russia - from the east to the west. For example, since 2001, organized and conducted ethnographic research expedition (under the guidance and direct participation of the doctors used toric, Professor LI Nikonova) in more than 25 regions of Russia and in more than 200 settlements of the Russian Federation - the places of the compact residence Mordovia Diaspora (Khabarovsk and Primorsky Krai, Irkutsk, Sakhalin and Kamchatka region (2001-2005), Magadan, Amur regions and the Republic of Sakha (Yakutia) (2001-2011), Sverdlovsk, Chelyabinsk and Kurgan region (2010-2011), Central Russia (the city of Vladimir, Moore, Suzdal, Moscow and Moscow region (2011-2012)), etc. The results of these expeditions have opened a new series of monographs "Mordva Russia" [18, 19, 20, 21, 22]. This series is unique in received the new fundamental scientific data and allows for generations of scientists. Issued and approved by the expedition questionnaires, surveys [26, 27, 33], and other materials are the teaching aids for the expeditions by Russian scientists, teachers, schools, universities, engaged ethnography and ethnology. At the Research Institute for the Government of the RM a science school, which focuses on the migration and ethno-cultural adaptation of people in different ethnic environments, and published an impressive fundamental scientific works that reveal the role of culture to differences in the adaptation of migrants [25, 28, 29, 31, 32]. printing volume collective monograph "Ethnic and cultural world of the Republic of Mordovia: historical and ethnographic research, research," which was first recorded culture of people living in the country: Russian, Mordovians, Tatars, Ukrainians, Chuvash, Uzbeks Kazakhs, Azeris, Georgians, Armenians, and others.

During the ethnographic expeditions to Perm, Vladimir region, Moscow and Moscow region, we tried to visit the various museums to collect the ethnographic materials and to identify the role of museums in the ethno-cultural education, the study of the traditional culture of the ethnic groups, in particular Mordovian diaspora living in the study area. To this end, we studied the materials stored in the museums on the history of the migration, migrants, statistics, artifacts on the materials and spiritual culture, etc. Here is some information in this direction.

The expedition found that Mordovian population moved to the region of the modern districts of Moldova. Thus, in the city Krasnokamsk Mordovians moved from villages Mordovian Syresi, Durk and Chelpanov Atyashevsky district RM; to the village Nikitino- from the villages Kuchenyaevo and Chukaly Ardatov district of the republic, in the village Busyryata - from the village of the district Piksyasi Ardatov RM and the village Durk Atyashevsky RM district, in Bragino village - from villages Durk, Alov Atyashevsky RM district and village Kelvyadni Ardatov district of Mordovia. Mordovia immigrants settled in the area before the war Krasnokamsky (since 1939) and the post-war years, due to crop failures and food shortages. The survey population was revealed that relocation was voluntary. The characteristic features were that Mordovians resettle several families. The diversity of the natural environment, ease of water and land routes has always attracted people to the Urals, whose descendants still live here today. Paved roads through the Urals were actively used for the migration to the European territory in Siberia. Different landscape zones have an impact on the settlement patterns and the ethnic processes [40, p. 123].

Permskiy region or, as it is called, Permskoe Prikamie - the region, which is unique in ethno-cultural terms. Throughout history, it was formed as the multiethnic, his mastering of different origin, language, economic, traditions people, resulting in a form one of the most interesting ethnic and cultural complexes that do not have direct counterparts in other regions of Russia. In this case, inter-ethnic relations in the region have always been peaceful [41, p. 3]. The causes of migration were set. For example, in 1920 in connection with the famine in the Volga region has been a massive migration in the Perm region, dispossession and repression of the 1930s led to the displacement in the Kama, Kama for the industrial construction in the 1950s and 1980s were traveling from all over the Soviet Union. Therefore, in the Perm region are living almost all people of Russia [41, p. 4].

According to the census in the Permskiy region is home to over 120 nationalities [23, p. 3]. Number of Mordovian population of Permskiy region during the inter-censal period decreased significantly, which is caused by the action of three factors: the natural movement of the population, in the processes of out-migration, shaped by the collapse of the USSR, the process of the changing ethnic identity under the influence of the mixed marriages and other events [23, p. 4]. The city of Permskiy region Krasnokamsk and subordinate settlements According the National Census 1979, there were 389 people Mordovians (0.5% of the total population), in region 1989 - 305 people (0.4% of total population) in 2002 - 217 persons (0.3% of the total population), including 107 males and 110 - female [23, p. 51].

During the expedition, as already noted, the collection of the material is not only from informants, but also in regional and rural museums, libraries, and schools. The city is working Krasnokamsk municipal cultural institution "Perm Museum", which serves all the people and the visitors of the region. [7] Its collection contains materials documenting the history of the region, the first days of life of persons. Exhibits of the material culture: shoes, clothes, utensils, tools, items from the interior of the home, including bags and dishes arrived settlers and other artifacts [7], and the bags, mock dwellings settlers posters, slogans of the time, a record player, the first pulp and paper mills of Krasnokamskiy, employing settlers, including attributes of the plant, etc. All these settlers, and now the old residents of the village, themselves brought to the museum, told about his life or the lives of their recovered memories of their parents, shared history museum recreating OB Kurochkin (now the acting director of the municipal cultural institutions "Perm Museum" city Kranokamska) [16]. "We often come to school and we are happy to tell them about our wonderful region", - said N. Boyko (now a senior researcher at the museum). [9]

According to the census of 2002, the total number of Mordovians Vladimir region of 3570 people, most of them live in urban areas (cities of Vladimir, Suzdal, Moore), and the rest live in rural areas (Suzdolsky, Murom, Sudogda areas). Turning to the issue of settlement Mordovians the Vladimir region, the bulk came for permanent residence from 1960 to 1980. The main reason for moving to the economic, respondents said, "for a better life", it is in these years in recession in Mordovia. Vladimir region, thanks to its geographical location and economic climate was more attractive to life. Especially in the late 60's saw the beginning of the industrial resurgence of Vladimir region: to build plants, requires labor, and hardworking Mordovians, going for a "better life." In factories Mordovians provide not only jobs, but also office accommodation, that is advancing a "better life", they were dreaming of.

From September 25 up to October 4, 2011 the ethnographic expedition to the Vladimir region to study Mordovian diaspora. Members of the expedition: Professor, Doctor of Historical Sciences, Senior Research Fellow, Head of the Department of Ethnography of the state fiscal institutions in the Republic of Mordovia "Scientific Research Institute of Humanities at the Government of the Republic of Mordovia" L.I. Nikonov (the expedition leader), Ph.D., Senior Researcher T. Aksenov, a senior fellow T.N. Okhotin, Junior Researcher M. Fadeev and graduate department of the ethnography and the ethnology E.G. Chibiryov. Vladimir region were examined 4 areas (Sudogda, Suzdal, Sobinsky, Petushki) and in which 12 settlements, and 4 cities (Vladimir, Gus Crystal, Moore, Suzdal). It was found out that the geography of the Vladimir region is as follows: in the area of the village Sudogda New Polhovo Mordovians left the village of Forest Ardasheva

Tengushevskogo area; Tyurmerovka the village - the village Ezhovka Kovylninskogo district, in the village Burlygino - from rural New Pichemorga and Malyshevo Torbeevskogo district, in the village tours - from the village of New Pichemorga Torbeevskogo district, in Suzdal district: the city of Suzdal - the village ovens Lukoyanovskoye district of Nizhny Novgorod region and the village Shoksha Tengushevskogo area; Kutukovo the village - the village Shoksha Tengushevskogo Insar areas and, in the village of Novo-Alexandrova - from village Shiromasovo Tengushevskogo area; Snovitsy the village - the village Shiromasovo Tengushevskogo district and village Shoksha Tengushevskogo area; Suromna the village - the village Povodimovo Dubensky district, in Sobinsky district: Babaevo the village - the village Sakaeva Tengushevskogo area; Petushki in the region: in the village of Golovin - from the village Ezhovka Kovylninskogo district and village old Akshin Staroshaygovskogo area; Volginsky the village - the village Andreyevka Bolsheignatovskogo district, in the city of Vladimir - Zhabina from the village (now town INEL) Ichalkovsky area, in district Energetic - from village Duhonkino Atyurevskogo area villages Kurtashki and Atyurevo Atyurevskogo district, village Sakaevsky Tengushevskogo Maidan district, village Varmazeyka Bolsheignatovskogo district, village Turdakov Ardatov area villages Kolopino and muzzle. Parks Krasnoslobodsky district, in the city of Goose Crystal - from the village Shoksha Tengushevskogo district, in the city Moore - from the village Tashkino Ichalkovsky district.

During the expedition to the Vladimir region, we visited several museums, including Golovinskaya village library, a branch in the village of Golovin Petushki district. Her head Solomaykina M.I. [37] gladly told us about the museum at the library. The museum occupies two rooms. We were struck by a large number of the exhibits. Here is a utensil, embroidery, appliqué threads, fabrics, tools, construction interior of the home, keys, irons, boxes, scales and weights, spinning wheel, etc. In addition, here are decorated stands; where visual and reading are documentary evidence history of the village of Golovin, information about the school, the House of Culture, the photos "from the old album" as well as for school crafts, awards and team members of the school community, the museum. [6]

In the village of Novo-Alexandrovsk Suzdal, Vladimir region museum is open in the school, the correct name is "The School of the New Alexander settlement of the Suzdal region." The museum is open through the school community, but it is particularly difficult to put director I. Grigorenko, a history teacher, school librarian School G.V. Mizireva, [13, 17], a math teacher and head of the school museum MOU New Alexander main secondary school V.M. Gavrilov [11]. The museum is located on the second floor of the building has one room, where one part of it is an ethnographic exhibits and interior peasant house (embroidery, crochet tablecloth - decorated

front corner of a village house), items (jersey, shushpan, footwear, including shoes, pots, irons, rocker and tongs, towel, outrigger laundry, etc.), the stove, and the other - a collection of documents from the history of villages, churches, schools, and other miscellaneous information from printed and manuscript sources. [6]

In the city of Vladimir N. Balkin – is the Chairman of the Vladimir regional organization of the Finno-Ugric people "Kideksha", the initiative of which are the migrants from Mordovia. He is also the director of MOU "Secondary school № 44" city of Vladimir. [8] The school operates a school library. Until just a few years it was the head of the school library Telyatnikova T.N. [38]. In the library creates the exhibitions about the literature, about the life and the culture of this region Mordovians and living in Moldova, has a variety of the books, prints and publications, newspapers and magazines. All this, according to Tamara is an educational moment in the life of each student. For the love of popular culture does not disappear, but on the contrary, more recently developed, so more schools began to open a small museum, is collecting books on popular culture, held debates, roundtables, and exhibitions. For example, we have more than a month the exhibition "Native land": the children read their poems, voiced history of the village, and are a selection of books from home libraries, and so on. [38]

The ethnic difference (one of the basic concepts of the historical ethnology) is the difference of the cultures, as the main mechanism by which human communities to adapt to the environment. The ethnic processes inherently adaptive, and this approach is acceptable to the diaspora in Mordovia, Moscow region, so far not had the scrutiny of scientists.

According to the census of 2002, Mordovians in the municipalities of the Moscow region, the number: in the Dmitrov - 786, in Dolgoprudny - 148 in Domodedovo metro area - 324, in Egorievsk metro area - 198, in the Railway metro area - 262, in Kashira municipal -dimensional area - 265, Klimovsk - 83, Klimovsk metro area - 512, in Kolomenskoye metro area - 430, in Kolomna - 504 in Kotelnik - 56, in Krasnoarmeysk - 27, Lobnya - 126, Lotoshinsky metro area - 134, Lukhovitsky metro area - 903, in the Naro-Fominsk metro area - 624 in Ozersk metro area - 408, in Pavlovsky Posad municipal area - 124, in Serpukhov - 191, in Solnechnogorsk metro area - 780, in the municipal area Taldom - 301, in Troitsk - 64 in Khimki - 331 Chernogolovka - 24, in the Chekhov metro area - 743, in Shatura metro area - 174, in the metro area Shchelkovo - 380 Scherbinka - 26, Elektrogorsk - 61, electric steel - 239, the Jubilee - 53. From these data we can say that of the 72 municipalities in 32 Mordovians listed municipalities, and in some of them it a lot: for example, in the Dmitrov - 786 in Domodedovo metro area - 324, in Egorievsk metro area - 198, Railway in the metro area - 262, in Kashira metro area - 265, Klimovsk metro area - 512, in Kolomenskoye metro

area - 430, in Kolomna - 504, in Lukhovitsky metro area - 903, in the Naro-Fominsk metro area - 624, in Ozersky metro area - 408, in Solnechnogorsk metro area - 780 in Taldom metro area - 301 in Khimki - 331, in Chekhov's metro area - 743 in Shchelkovo metro area - 380, in Elektrostal - 239 [30, c. 139-147]. Therefore, in March 2012, Professor, PhD, chief scientific officer, head of the department of ethnography of state fiscal institutions RM "Research Institute of Humanities at the Government of the Republic of Mordovia" LI Nikonova (expedition leader), Ph.D. , Senior Fellow TV Aksenova, senior fellow TN Okhotin, a research assistant M.M. Fadeeva ethnographic expedition was made in Moscow and the Moscow region. During the ethnographic expedition found that Mordovians this region has a lot of author museums are rich collections of clothing, utensils, written information (documents, manuscripts and printed sources, etc.), photographs, etc. The family Kuvezenkovyh, Chumbaevyh, and Bukin others have more than 30 sets of traditional clothing, utensils, and more than 20 others. [44] Their children are happy to come out with repertory on school holidays in Moscow, as well as on television, public celebrations in Moscow. Mordovians Moscow and Moscow region distinguishes cohesion, a wide variety of creative teams, participation in public events (Day Mordovian streets in Moscow, the Conference of Inter-regional public organization "Mordovia fraternity", etc.). Copyright museums have great educational value for the younger generation, including the strengthening of love to the past of their ancestors, and as a whole - the patriotic upbringing of their homeland.

According to the national census, held on 14 October 2010, the resident population of the Arkhangelsk region, including the Nenets Autonomous District, was 1, 227,626 people among them Russian -95,6%, Ukraines -1,4%, Nenets - 0.6%, Belarusians - 0.5%, Komi - 0.4%, Tatars - 0.2%, other nationalities - 1.3% [34]. According to the census of 2002, Mordovians in the Arkhangelsk region there were 944 people in Murmansk - 2479 people [24].

Because of its border position Murmansk region is ethno-contact zone. Besides the population is under the influence of the intense migration, was formed as a multi-ethnic. In the region, there is considerable experience with respect to long-term conflict-free coexistence of the various ethnic groups, due to the peculiarities of the process of the development and the settlements of the region, a high percentage of the migrants and urban, multiethnic, etc.

The Murmansk region is the home to more than 120 ethnic groups (2002 data). The main share of the population was made up of Russian and - 85.2%, Ukrainians and Belarusians - 6.4 and 2.3%, respectively. By Sami are indigenous to old - Russian coast-dwellers, to later - Izhemsky Committees, as well as geographical dispersion representatives of other ethnic and cultural groups. According to the census of 2002, in the Murmansk region Mordovians numbers - 2.5.

Thousand people. [42] However Mordovian population of Arkhangelsk, Murmansk and the whole of the northern regions have not been studied, so we hope that together with ethnographers educational institutions and museums, we can begin the work.

At the present time, there are over 12 thousand museums [43], if we start from the definition of the museum - (from the Greek. - Temple of the Muses), a research or the scientific educational institution, which shall, storage, study and the monuments of the natural history, material or spiritual culture, it is safe to point out that museums will assist in the promotion of the ethnic culture of the people of the social space of the Arctic and the North. We, ethnographers of Moldova, through experience Mordovian diaspora studies in Siberia and Central Russia will seek to organize research Mordovians living in this region. For a particular culture of the Ethno can act as a factor of the identity of the numerous ethnic groups, which plays an important role in this museum as one of the centers that promote the preservation, study and promotion of monuments of Natural History, material and spiritual culture of the people of Russia..

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